

E-Book

The Rise of Commercial Centers

Problems and Solutions



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Introduction

All praise is for Allaah the Exalted, the Lord of all that exists, and may He send peace and blessings on the most noble of prophets and messengers, our Prophet, Muhammad, and on all of his family and Companions.

To proceed:

A competition is in full swing in society, which involves following the latest news regarding markets, consumer products and the newest fashions and brands.

These are drilled into our minds by repeated advertisements that fascinate and entice people through offers of sales and clearance discounts.

Virtually every page in the newspaper carries reports about the opening of a new commercial complex or a shopping festival in a particular market.

Or, they mention prizes and lucky draws in such-and-such shopping center, or seasonal discounts in a particular chain of stores, with the slogan: you pay, we devour!

Today, we are in the era of plazas, hypermarkets, and malls, all of which refer to the large-scale shopping complexes that are a ubiquitous sight in urban areas. They have increased at a very fast pace, especially in big cities.



Reasons behind presenting the topic:

- 1. The importance of the market in the lives of people.** It is the area of their business and where they earn their livings.
- 2. The profusion and widespread nature of markets,** as well as those who frequent them.
- 3. They have become a part of the culture,** as well as a prominent feature of both Arab and Western societies.
- 4. They are a breeding ground of the people of sin and deviation.**
- 5. They have become an area of leisure and recreation for many people.**
- 6. There are many contradictions to the religion that occur in these places.**
- 7. The endeavor to create an Islaamic society that is clean, based on pillars of justice and mercy.** One of the ways to accomplish that is observing the etiquettes of the marketplace, since they are considered part of the religious etiquette and set Islaamic principles. In this way, all the dealings in our lives will be based on the steadfastness of the legislation.
- 8. The pious predecessors were keen on learning the etiquette of the marketplace and its rulings.** 'Ata', may Allaah have mercy on him, said: "The sittings of remembrance are those of discussing Halaal and Haraam."¹ Meaning, they discuss how to buy, sell, pray, fast, marry, divorce, perform Hajj, and so forth. That is why they have

¹ Reported by At-Tabaraani (3/294).



written specific works about this topic, such as **Yahya ibn `Umar, may Allaah have mercy on him, (D. 298 Hijri)** who wrote a book called **Ahkaam As-Sooq (Rulings of the Market)**.¹ Further, **Al-Qaadhi Abu Yoosuf, may Allaah have mercy on him, (D. 182 Hijri)**, the companion of Imaam Abu Haneefah, may Allaah have mercy on him, wrote a book regarding tax.

Reasons for the proliferation of shopping complexes:

There are many reasons for the increase in the number of commercial complexes, such as:

- 1. Society has become affected by the consumerism of imported cultures.**
- 2. There are huge investments in markets by major companies working in the business of real estate, as well as companies that work in the field of fast moving consumer goods and food products, where they pump billions into markets and business complexes.**

Reasons for people going to these complexes:

- 1. These complexes have a unique air of luxury, modernity, as well marvelous technology.**
- 2. They present the latest facilities that are available to humankind in the field of shopping and marketing.**
- 3. They are huge, with many levels and stores and have large spaces which cover all needs and serve all tastes.**

¹ It was published with the verification of Hasan Husni `Abd Al-Wahhaab.



4. They are suitable for leisure activities and spending some time in the variety of restaurants and cafés present there.

A young girl says: “I meet my female friends at the mall almost every day to have dinner with them, as a way of recreation, as a way of enjoying ourselves, staying out late, and smoking Shisha.” Another young girl complains of having excess spare time due to her parents being busy at work until very late. She says that she does not have anything to do besides go and walk about in these commercial complexes and markets in order to spend the free time that she has.

5. They are meeting places for families, and they give a chance for families to shop together. Actually, it has become a meeting place for social relationships, let alone emotional ones. Some have also become a hotbed for interactions that conflict with religion and morality. One can see young girls in these markets during late hours of the night.

6. They are a source of recreation and pleasure for elders where they can spend their free time by reading newspapers and drinking tea and coffee. Some shopping centers even have machines for checking blood sugar levels installed in every corner of the mall.

7. It changes the shopping experience from shopping in an open street to shopping for everything in one place in a closed center without needing to go to more than once place. This method of consumption has become a part of the lifestyle of the entire world.



8. They rely on aggressive advertising campaigns and promotion of products. This occurs through different media such as billboards, radio, television, and newspapers. They also try to attract shoppers in various ways, such as prize draws and offering big prizes for those shopping in the complex. They also announce discount sales all through the year.

Also, when advertising, they cater to all tastes and levels, for instance, they have a type of advertisement specific to those with a low income, those in the middle income group, and those who have a higher income.

Likewise, they present products that merely facilitate things in life as being products that are absolutely necessary for life, and life without them is impossible. Thus, people become convinced about their product and begin purchasing it.

9. Certain brand names carry an element of deception as they exploit their similarity to other, well-known brand names, in order to deceive the consumers and give them a false idea that the product is similar to the other famous product. This is very common in electronics markets. This is cheating and deception against the consumer. Also, it harms the original company and is a transgression against one of its rights. It is the original company that spent time, money and effort in earning the trust of people, then other companies came in and reaped the fruits of the original company's work without granting it any rights.



The meaning of the market linguistically and in the terminology of economists

Linguistically: It refers to the area wherein sales occur. It has also been mentioned in the Qur'aan when Allaah the Exalted Said (what means): {And they say, "What is this messenger that eats food and walks in the markets?} [QUR'AAN 25:7]

Terminologically: The place wherein trade occurs, regardless if it is specified geographically – such as in a shopping complex, or not – such as through the internet, where the buyer and seller are both in different areas.

Shopping complexes are from the signs of the Hour

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "Before the Hour, there will be singling out individuals for greeting, and the prevalence of business and transactions, to the point that a woman will help her husband in business. There will also be cutting the ties of the wombs, testifying falsely, covering true testimonies, and abundant use of pens in acquiring knowledge [due to lack of strength in



*memory].*¹ This Hadeeth shows the keenness people show in matters of the worldly life, as well as their keenness on trying to make it better.

Al-Hasan Al-Basri, may Allaah have mercy on him, said:
“We have come across a time where it was said: ‘The merchant of such-and-such tribe, and the writer of such-and-such tribe.’ There would not be more than one merchant and one scribe in each neighborhood.”² He, may Allaah have mercy on him, also said: “A person would go to a great neighborhood and would find only one scribe therein.”³

The minor signs of the Hour are usually mentioned to clarify two things:

First: Mentioning their closeness, so that the people remember the Hereafter, because if some of these signs show up, people with a sound intellect would say: ‘This is what the Prophet, sallallaahu `alayhi wa sallam, mentioned as being a sign of the Hour,’ and that would be a cause for them to remember the Hereafter.

¹ Reported by Ahmad (1/407) and Al-Haakim (4/110), and he ruled it as authentic. Al-Haythami, may Allaah have mercy on him, said: “The narrators are those utilized in the Saheeh books.” (Majma` Az-Zawaaid (7/178)).

² At-Tamheed (17/297).

³ At-Tamheed (17/297).



Second: Notifying that those signs that have been mentioned have distracted people from the Hereafter.

They are either something that Allaah the Exalted has made forbidden, or are lawful things that distract people, such as this Hadeeth, and such as when the Prophet, sallallaahu `alayhi wa sallam, said:

"One of the signs of the Hour is that knowledge will be raised, ignorance will be established, alcohol will be drunk, and fornication will become apparent."¹

There are also other examples of this.

There is not a single society where trade is widespread except that it is coupled with some contradictions and transgressions against the religion, such as deception through some types of forbidden transactions, prevalence of usury, seeking loopholes to make it legal, cheating and interpolation, missing prayers, following desires, and drowning in forbidden things.

As for closeness of markets:

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:

"The Hour will not come until the markets are close to one another."²

¹ Reported by Al-Bukhaari (80) and Muslim (2671).

² Reported by Ahmad (2/519). Al-Haythami, may Allaah have mercy on him, said: "Its narrators are those of the Saheeh books, except for Sa'eed ibn Sam'aan, and he is trustworthy." (Az-Zawaai'd, 7/276). Al-Albaani also ruled it authentic in his book As-Silsilah As-Saheehah (6/639).



Shaykh Hamood At-Tuwayjiri, may Allaah have mercy on him, said in explaining this Hadeeth:

"Closeness of the markets has been interpreted by some as meaning the failure and lack of profits faced by some markets. However, what is more apparent, and Allaah knows best, that it refers to what has occurred during our times, in terms of the people of earth being close to one another through air and land vehicles, and through electronic devices that transmit voices, such as the radio and phones, which have made the markets on earth close to one another. So, there would not be a change in prices in any part of the world except that all or most merchants know of it, in all places on earth. At that, they increase the prices if the price goes up, and decrease if it goes down. The merchant goes to markets in the city that are days away, complete their need, then go back home in a day or a part of the day. Likewise, they go around in airplanes to markets of cities that are a month or more away, complete their needs, then go back home in a day or a part of the day.

Therefore, markets have become closer in three ways:

First: Quick knowledge in knowing when the price increases and decreases.

Second: Speed of travelling from one market to the next, even if they are very far apart.



Third: They are close to one another in pricing, and they all emulate one another in increasing or decreasing prices. Allaah knows best.”¹

Therefore, the closeness in our times is true physically and in an abstract sense, such as when selling and buying on the internet.

.Anyone who knows what the internet makes available in terms of close pricing during these times cannot find a better example of the Hadeeth being true in our times. There are websites such as Ebay.com, where people from all over the world can present their product to be auctioned, and the number of auctioned products are close to 3,000,000 products. A person can buy from all over the world, and can sell their products for billions of dollars.

That is why the former Prime Minister of Britain, Tony Blair, addressed merchants in Britain by saying that they have no place in trade unless they get into the world of electronic trade.

Markets in Islaam

Markets are the most hated places to Allaah:

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:

“The most beloved places on earth to Allaah are the mosques, and the most hated places to Allaah are the markets.”¹

¹ It-haaf Al-Jamaa`ah fi Al-Fitanwa Al-Malaahim wa Ashraat As-Saa`ah(2/195).



An-Nawawi, may Allaah have mercy on him, said: “*The most beloved places on earth to Allaah are the mosques,’ because they are places of obedience, and they are built on piety. ‘The most hated places to Allaah are the markets.’ because they are areas of cheating, deception, usury, false oaths, not keeping appointments, turning away from Allaah, and other things that fall under those categories.”²*

Also, Ibn Hajar, may Allaah have mercy on him, transmitted from Ibn Battaaal, may Allaah have mercy on him, when he said: “**This is the usual case. Otherwise, there might be a market that has more remembrance of Allaah than many mosques.”³**

Commotion of markets:

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: “*Let those who are mature and have knowledge be behind me, then they should line in three successive lines based thereon. Also, beware of commotions of the markets.”⁴*

An-Nawawi, may Allaah have mercy on him, said: “**The commotion of the market refers to mixing that occurs therein,**

¹ Reported by Muslim (671).

² The explanation of An-Nawawi on the book of Muslim (5/171).

³ Fat-h Al-Baari (4/339).

⁴ Reported by Muslim (432).



as well as the disputes, raising of voices, noise, and trials that it contains.”¹

In Al-Murqaah, it states: “Meaning, raising of the voice. He prohibited them from it before the prayer would be offered before Allaah the Exalted. So, we should be quiet and have the etiquette of servitude. It was also said that it refers to mixing [of the genders]. So, the meaning is, do not mix [with the opposite gender] as those who frequent markets do, causing those who are mature and of sound intellect not be differentiated from others, and children, women, and others, are not differentiated in any respect.”²

At-Teebi, may Allaah have mercy on him, said: “It is also possible that the meaning is: save yourselves from being busied with matters of the market, because it prevents you from succeeding and following me in prayer.”³

The Prophet, sallallaahu `alayhi wa sallam, was not loud in the markets:

Abu `Abdullaah Al-Jadali, may Allaah have mercy on him, reported that he asked `Aa'ishah, may Allaah be pleased with her, about the manners of the Prophet, sallallaahu `alayhi wa sallam, and she said: “He was not obscene by nature, and did

¹ The explanation of An-Nawawi on the book of Muslim (4/156).

² Murqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh (4/199).

³ Tuhfat Al-Ahwathi (2/17).



not engage in obscenity. He was not loud in the markets, and would not repay evil conduct with evil conduct; rather, he would forgive and forget.”¹

`Abdullaah ibn `Amr ibn Al-Aas, may Allaah be pleased with him, reported the description of Allaah’s Messenger, sallallaahu `alayhi wa sallam, in the Torah, saying: “By Allaah, he is described in the Torah in some of the same ways he is in the Qur'aan.

[It states:] ‘O Prophet, we have sent you as a witness, bringer of glad tidings, warner, and a protector of the unlettered ones.

You are my slave and messenger; I have named you ‘The reliant one.’ You are not harsh or hard-hearted, and are not loud in markets.”²

Ibn Hajar, may Allaah have mercy on him, said: “The word Sakhab (noisy) refers to someone raising their voice in dispute.

We can also benefit that when the greatest commander enters the market, it does not lower from his stature, because the negation here is only mentioned with regards to censuring noisiness, not censuring entering altogether.”³

¹ Reported by At-Tirmithi (2016) and he ruled it as authentic, and Ahmad (6/246), and Al-Albaani ruled it as authentic in his book Mishkaat Al-Masaabeeh (3/265).

² Reported by Al-Bukhaari (2018).

³ Fat-h Al-Baari (4/343).



Markets are a distraction, even if they have some worldly benefits for the Muslim:

Abu Hurayrah, may Allaah be pleased with him, said: “People say that Abu Hurayrah was too prolific [in narration of Hadeeth]. However, our brothers from the emigrants were busied by transactions in the market, and our brothers from the Ansaar (helpers of the Prophet, sallallaahu `alayhi wa sallam) were busied by working in their wealth. Abu Hurayrah used to continuously remain close to Allaah’s Messenger, sallallaahu `alayhi wa sallam, and was satisfied with what filled his stomach. He used to be present in things they were not present in, and would memorize what they would not memorize.”¹

`Ubayd ibn `Umayr, may Allaah have mercy on him, reported that Abu Moosa Al-Ash`ari, may Allaah be pleased with him, asked permission to enter on `Umar ibn Al-Khattaab, may Allaah be pleased with him, but he did not give him permission, and it was as if he was busied with something. Abu Moosa, may Allaah be pleased with him, then turned back. `Umar, may Allaah be pleased with him, then became free from his duties, and said: “Did I not hear the voice of `Abdullaah ibn Qays? Let him come in.” It was then said: “He has turned back.” `Umar, may Allaah be pleased with him, called him, and he said: “We were ordered to turn back [when the owner of the home does not answer the door].” `Umar, may Allaah be pleased with him,

¹ Reported by Al-Bukhaari (118) and Muslim (2493).



said: “Bring me evidence for that.” So, he went to the gathering of the Ansaar, and asked them. They said: “Only our youngest will be able to testify to that, and he is Abu Sa`eed Al-Khudri.” So, he took Abu Sa`eed Al-Khudri, may Allaah be pleased with him, [and testified with him to `Umar]. Thereon, `Umar, may Allaah be pleased with him, said: “This matter regarding Allaah’s Messenger, sallallaahu `alayhi wa sallam, was unknown to me. Bargaining and transacting in the markets busied and distracted me.”¹

Ibn Hajar, may Allaah have mercy on him, said: “Bargaining and transacting in the markets busied and distracted me,’ meaning, going out for trade. `Umar referred to being busied by trade as a distraction because it distracted him from being able to spend long hours with the Prophet, sallallaahu `alayhi wa sallam, to the point that others heard from him, sallallaahu `alayhi wa sallam, what he had not heard. `Umar needed to go to the market, however, so that he could earn for his family, and be modest in that he did not need to ask anyone for wealth.”²

Western-style shopping:

The Western-style of shopping is based on creating a demand and making available whatever attracts people and makes them stay for the longest possible time in the store. Those in charge

¹ Reported by Al-Bukhaari (1956) and Muslim (2153).

² Fat-h Al-Baari (4/299).



of malls and shopping complexes try to follow this strategyto the T.

That is why these markets are some of the most prominent landmarks of big cities. In terms of looks, they have distinctive architecture and look modern and attractive. Great care is taken in designing the interior and exterior, according to the newest technology. The malls are often located in an upmarket area in the city, so that they can easily be known, reached, and exited. In terms of space, they are big and spacious, in order to accommodate the maximum number of shoppers. In terms of services and facilities, you find they have VIP parking, greenery, water fountains, air conditioned interiors, elevators and escalators, water coolers, bathrooms, prayer areas, language and computing institutes, and so forth.

They also contain a number of stores, which are usually famous brands. An entire level is given to fast-food restaurants. There is also an amusement area for children, which is similar to an electronic city, filled with the latest games and electronic toys. Sometimes, they have an ice skating rink, as well as a playhouse for children.

There are cafés interspersed between the shops as well as spaces for sitting and relaxation. There are also giant TV screens so that one can follow the latest economic news and the stock market.



The goal behind all this is to please and satisfy the urges and wishes of most shoppers and fulfilling all of their different needs in leisure and relaxation.

That is why many families and individuals prefer spending their weekends in these malls, especially those that have large supermarkets where they can buy groceries, and which have been newly inaugurated and attract a large number of visitors and shoppers. This leads many brands and chains of stores to open branches in such malls.

These malls have implemented the Western-style of shopping in all its facets, starting with the building that resembles Western architectural styles, to making the main component of these markets glass displays and interfaces that retain a mysterious nature for the product. Then, they place a distance between the buyer and what they want to buy, in accordance with the Western theory of consumerism.

In addition to presenting the product, there are also other components that advertise and attract people, such as posters and pictures of film stars and actors using these products. Also, they contain colored backgrounds and hanging lights, and place mannequins [to display products]. All of these components that accompany the presentation of the item make it almost legendary in the mind of the consumer, because selling a product begins first with optical illusions.



Other ways that these complexes emulate the Western-style of shopping are:

Mentally convincing the consumer that they need to buy a particular product, by pricing the products in a way like 9.95 and that gives an impression, even if just mentally, that the item is actually on sale or has a lower price.

Shopping centers from the inside

What happens inside these markets?

When looking at the shopping centers, we find that many of them are swarming with reprehensible things that contradict the religion. It is obligatory to clarify them and warn, as Allaah the Exalted Said (what means): *{That those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence.}* [QUR'AAN 8:42] and to clean our slate from being held accountable, as Allaah the Exalted Said (what means): *{To be absolved before your Lord and perhaps they may fear Him.}* [QUR'AAN 7:164]

First: Economic corruptions:

1. Igniting shopping mania:

These shopping centers are busy with shoppers and visitors of all classes and ages, poor people, middle-class, and the rich. There are also young men and women, children, and pubescent children; so, it is one place where everyone gathers.



Therefore, there is a big demand and teeming crowds in these places. You find some people pushing carts overflowing with items that they have purchased, and they might buy hundreds of dollars' worth of merchandise, and others purchase even more. It is sad to see that these products accumulate in the homes, and they might even stay unused until they are no longer usable.

2. Turning society into a consumer society:

There are streets that, in a short period of time, have been turned from residential areas into huge malls and shopping complex, even though there is a housing crisis that has led to rent being raised by no less than **20%**.

This phenomenon shows that wealth is leaking from the concept of investment to the concept of consumerism. That has made the family into first class consumers. It is hard to find a family that is not paying off debts and loans that have accumulated one on top of another. Everyone spends without noticing the value of what they spend, and everyone goes to supply stores and purchase what goes beyond their needs and monetary capabilities.

3. Enticing the consumer:

The problem is that the means that these commercial complexes use have been successful in attracting people with a low-income, just as it has been successful in implementing the most important principle in marketing, as in: “How to deceive people into buying.” The banks then become the refuge that every consumer can resort to in taking a loan to cover



the consumer needs created by these complexes. The evidence for this is that “mall mania” has moved from rich areas to poor areas, on the basis of a trade mindset that is built, mainly, on high density of population. That shows that frequenting malls is not the prerogative of the rich alone, due to the policy of encouraging sales, price reductions, discounts, creating an appeal, variety, quantity, and a system of advertising for the product.

There are also many stores that use mixed ways of trying to attract the consumer, such as: “Buy one get one free,” or, “Everything for 1 dollar,” as well as other methods that deceive the shopper to buy more things, and buying things they do not need. So, they become confused as to what they should buy, and everything becomes worthy of being purchased. They go to buy one thing, and leave carrying multiple bags that were not taken into account beforehand.

A shopper said: “The mall has a psychological effect in making people purchase more and more. The cart that the shopper pushes deceives many into purchasing more, otherwise, empty trolleys cause people to look if it does not have a lot of products in it. Also, they have a particular way of displaying products, merchandise, and discounts that have been advertised in advance.”

4. Women shoppers:

Women are regarded as the top shoppers and shopping has become a way of recreation for women with free time. Thus, women enjoy their leisure time by buying things for



themselves, since consumerism is supposedly the most important means by which a woman can relieve herself of distress. Studies on what are called “shopaholics” present evidence, tying women to overspending and wastefulness to the point that wastefulness has almost become an exclusively female phenomenon.

Studies have shown that many women who shop often hide their purchases from their husbands. 75 percent of women who were asked about their views said that they hide what they spend and their purchases and that they tear up their receipts. Salesmen admit that most of their customers are women, and that it presents a golden opportunity to them to convince female shoppers to buy expensive merchandise.¹

Other reasons for this obsession with buying things are:

- a. The fact that there was a type of deprivation in the past, due to poverty and lack of economic development and wealth.**
- b. Some guardians are cheap and stingy.**
- c. Some wives fear their husbands gathering wealth.**

Allaah the Exalted Said (what means): {And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate} [QUR'AAN 25:67]

¹ Majallat Al-Usrah (156) from the issue on Rabi` Al-Aakhir, 1427 Hijri.



5. Unrealistic pricing:

There are often complaints about high-end stores regarding their exorbitant prices. Is it conceivable that a pair of shoes is sold for **10,000 dollars**, or a wedding dress for **3000**, or a watch for **50,000!** These are crazy prices that have caused some people to go to these stores for mere leisure.

A woman said: “I do not come here to shop, but just to eat ice cream, drink coffee, meet my friends, and play with my children.” Another said: “The prices here are unimaginable; I do not think about shopping here, but I come for leisure and drinking coffee.”

Allaah the Exalted Said (what means): {*O children of Aadam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.*} [QUR’AAN 7:31]

Also, in the Hadeeth that `Amr ibn Shu`ayb reported from his father, who reported from his father, that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: “*Eat, drink, dress, and give charity, without any extravagance or pride.*”¹

6. Closing down small stores:

Big shopping centers have been able to pull the rug from under small stores, and threaten to put them out of business. The business of small stores has gone down by as much as **75%**

¹ Reported by Ibn Maajah (3605) as well as Ahmad (2/181). Al-Haafith Ibn Hajar, may Allaah have mercy on him, ruled it as authentic in his book Al-Amaali Al-Mutlaqah (pg. 32).



according to one shop owner; the buyer rarely goes to the small stores, because the big complexes are alluring and air conditioned. Also, they have marketing and advertising schemes that they undertake, give out prizes and gifts, and have leisure areas. All of this has helped in attracting people to these big complexes, and avoid other smaller places.

7. False advertising in many of their brochures and advertisements:

Many of these complexes utilize false advertising. When the people come, they are surprised to find that the product is out of stock, or that the sale is over. Or, they place a price on the product, and when one goes to pay, they find that the price is something else. It is rare to find someone who is aware of that. Or, they announce that they will give prizes and gifts, then, one comes to know that these prizes and gifts have no value.

Second: Religious and moral corruptions:

1. Wasting time:

These shopping complexes are prime areas for wasting time. They have turned into areas of spending time where people gather, more than open-air spaces, parks, and so forth. Sociologists have shown that the proportion of crimes and moral problems correlate with increased leisure time. The reason behind this is heedlessness with regard to the importance of time. The more heedlessness increases, the more people waste their free time in things that do not benefit.



Al-Hasan Al-Basri, may Allaah have mercy on him, said: “O son of Aadam, you are mere days; if your day passes, so does a part of you.”¹ We become happy with days that we pass over, but every single day brings us closer to our end.

'Umar, may Allaah be pleased with him, said: "I see a man, and I like him initially. Then, I ask about him, and it is said that he does not have a craft or job, and I lose respect for him."² He, may Allaah be pleased with him, also said: "I hate seeing one of you free and without any work, as in, not working for the worldly life and not working for the Hereafter."³

A wise person said: “Whoever spends a day of their life in something other than a right that they fulfil, an obligation that they perform, honor that they earn, praise that they incur, goodness that they set, or knowledge that they learn, then they have been undutiful to their day and unjust to their own souls.”⁴

Yahya ibn Mu`aath, may Allaah have mercy on him, said: “The cheated person is the one who spends their days workless,

¹ Hilyat Al-Awliyaa' (2/148) and Siyar A`laam An-Nubala' (4/585).

² Ghareeb Al-Hadeeth by Ibn Qutaybah (1/321) and Al-Faa'iq by Az-Zamakhshari (1/275).

³ Majma` Al-Amthaal by Abu Al-Fadhl An-Naysaaboori (1/172).

⁴ Adab Ad-Dunyawa Ad-Deen(1/57).



makes their limbs perform destructive sins, and dies before awakening from these crimes.”¹

So, the worldly life is your field for planting for the Hereafter. Whatever you plant today, you will reap tomorrow. A good plant will, by the Permission of Allaah the Exalted, produce a good fruit. The one who does not plant during planting season will moan in regret on the day that they are to harvest the crops.

The Prophet, sallallaahu `alayhi wa sallam, said:

“There are two blessings that many people squander, and they are, good health and free time.”²

Allaah’s Messenger, sallallaahu `alayhi wa sallam, also said:

“The feet of a slave will not move until they are asked about their life and how they spent it, their knowledge and how they used it, their wealth, how they earned and spent it, and their body and how they used it.”³

Al-Fudhayl ibn `Iyaadh, may Allaah have mercy on him, asked a man, saying: “How old are you?” The man said:

“Sixty years old.” Al-Fudhayl, may Allaah have mercy on him, said: “Since sixty years, you are traversing towards your Lord,

¹ Tham Al-Hawaby Ibn Al-Jawzi (pg. 17) and At-Tabsirah by Ibn Al-Jawzi (1/121).

² Reported by Al-Bukhaari (6049).

³ Reported by At-Tirmithi (2417) and he said: “It is of an acceptably authentic grade.”



and you will soon meet Him.” The man said: “Indeed to Allaah we belong and to Him we shall return!”¹

2. Missing prayers:

How will you answer Allaah, O you who have missed prayers while walking aimlessly in the markets, when He asks you on the Day of Resurrection about your prayers? The first thing that a person will be accounted for on the Day of Resurrection is the prayer. Will you give the excuse that buying and selling in the markets busied you from performing the obligations of Allaah? If a person is not excused from prayer in fighting and Jihaad, how would they be excused in leaving it if they are inattentive and heedless?

Allaah the Exalted Said (what means): {*But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.*} [QUR'AAN 19:59]

3. Violations against honor:

This occurs through the infamous doubled mirrors in changing rooms. Some stores place mirrors in such a way that when the woman begins to change, they take pictures of her, and sell them. These pictures then find their way to the internet. This also occurs in public restrooms, hotel rooms, and so forth. How many of us know that the mirror on the way is a real mirror, and not a double mirror? It is hard to distinguish by just looking.

¹ Hilyat Al-Awliyaa' (8/113).



A double mirror is one that you can see yourself in, but from the other side, someone can see you in the mirror. In case of a regular mirror, however, if you look from the other side, you see a dark surface, and one cannot see anything through that surface.

You can figure out if a mirror is a double mirror by placing your fingertip on the mirror. If you find there is a space between your finger and the image, then it is a real mirror. However, if there is no space and it goes directly on it, then it is a double mirror.

It is said to such people who place these mirrors in order to try and see the private parts of chaste women what Allaah's Messenger, sallallaahu `alayhi wa sallam, said when he ascended the pulpit and said loudly: "O people who have believed with the tongues, but whose faith did not reach their hearts, do not harm Muslims, do not scold and rebuke them for their previous sins, do not chase their private areas and faults, because those who chase the faults of their brothers, then Allaah will pursue their faults, and whoever's faults Allaah pursues, He will expose them even if he was in his home hiding from others."¹

¹ Reported by At-Tirmithi (2032) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb (2/292).



Allaah the Exalted Said (what means): {Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allaah knows and you do not know.} [QUR'AAN 24:19]

4. Adorning oneself, making sexual advances, and mixing:

All types of sins begin with looking and flirting, and culminate with reaching sexual arousal.

Commercial complexes are leisure areas for sinners, where they can try to fulfil their disgusting and filthy aims. They have also become a place for illegal relationships and meetings.

A girl would say to her family: "I am going to see my friends," but goes to loiter there. Some of them go in groups, but then scatter in the market and sit in various restaurants.

These complexes and malls have become nests for corruption due to the coffee shops (modern cafés), and the fast food restaurants in them.

The beginning phase of all sin begins with seduction and temptation, and ends in hotels, and so forth.

Many guardians and parents have complained of the phenomenon of flirtation and dating, and they have demanded that it be countered.

In recent times, there has been an alarming increase in dating, which has taken a bolder form to the extent that some men



even go up to young women while they are with their families, and address them with despicable words and actions.

There is no hope!

A woman narrates, saying:

"I was with my daughter in a big market, and a young man passed by us. He began speaking to my daughter while she was next to me, and he said: 'Is there hope, or is there no hope?' She said, nervously and distraught: 'No, there is no hope!' He left her, so I went to him and said: 'Are you bold enough to speak to the daughters of people while they are with their families? What is the need for me to be with my daughter, then? This is insolence on your part, and is transgression against the relatives of others. It is an attack against their shyness and modesty, and you will find that someone will do the same to your female relatives. He left in severe embarrassment in front of those who were gathered around him."

We increasingly hear about this phenomenon with reckless youth. If this sickness is transferred to married people and the elderly, then this is the sign of something even more evil. Some of these people do not stop this even in the presence of their wives and even children, sometimes. They look at every young girl passing by, and they could even tell you their vital statistics if they wished!



A woman said: "I went once to a mall for dinner. I sat opposite a man who was as old as my father, and his son was with him. As soon as I sat down, he began to stare and gaze at me!"

This is merely the tip of the iceberg in terms of the contradictions to religion that occur in such amusement areas, such as mixing between the genders, girls above the age of puberty playing there and uncovering, with the excuse that they are still young.

We must fear Allaah the Exalted as much as we are able by using lowering the gaze and fighting the soul [against looking], as Allaah the Exalted Said (what means): {Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allaah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof.} [QUR'AAN 24:30-31]

Something that has become widespread in malls that are specifically for women is smoking in cafés, and refuge is sought in Allaah!

As for Bluetooth, one could speak about its evils all day about if you wish, since these complexes have become a prime place for exchanging disgusting and evil video clips.



A righteous young man said: "I went to one of those complexes, with the intention of Da`wah (calling to Allaah). I sent a number of Bluetooth messages that contained messages that call to Allaah. I found that the names of the phones that appeared were mostly names that call to immorality, such as: 'The lustful woman,' 'The woman in love,' and, 'The sexual girl,' and so forth!"

Ways of making advances:

Approximately 90% of all cases are through Bluetooth and using immoral nicknames, or showing the number, or placing a personal picture of themselves while wearing underclothes.

Reasons behind the phenomenon of making advances in the market:

- 1. Free time and unemployment.**
- 2. Bad friends.**
- 3. Lack and weakness of religious restraint.**
- 4. Lack of shyness and shame.**
- 5. Absence of parental authority.**
- 6. Young men who do not understand the true meanings of manliness, safeguarding themselves, and fearing for his sister in Allaah just as he fears for his sister by blood. You find him fearing for his sister and is not pleased that she faces the sexual advances of others, however, on the other side, he takes pleasure and becomes happy by embarrassing and distressing the**



daughters of others, and help is sought from Allaah the Exalted.

- 7. The things that young men and women see on satellite channels, such as acts of sinfulness and immorality.**
- 8. The guardians are negligent, because when a woman goes out without a male relative, it makes them a target and susceptible to people with sick hearts.**
- 9. Giving camera phones and Bluetooth to young girls without teaching them moral etiquettes.**
- 10. `Abdullaah ibn `Umar, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "All of you are guardians, and all of you are held accountable. So, a leader of the people is a guardian, and they are responsible for the people. A man is a guardian of his family, and he is responsible for that. A woman is a guardian over the house of her husband and his children, and she is responsible for that. A slave is a guardian over the wealth of their master, and they are responsible for that. All of you are guardians, and all of you are responsible and are held accountable."¹**
- 11. Evil people have taken control, and those who give sincere advice are few. In such places, those that give advice, enjoin good, and forbid evil are few. If they are present they are susceptible to being attacked by some**

¹ Reported by Al-Bukhaari (5188) and Muslim (1829)and the wording is for Al-Bukhaari.



sinners and fools. That makes the entire area free for men and women who flirt and make sexual advances, and refuge in sought in Allaah the Exalted.

The boldness, insolence, and shamelessness that some sellers have with women:

Some salesmen take the numbers of these women with the excuse that they want to tell them about the newest models.

A woman said: “I went with my daughter, both covered, to the market. We wanted to compare the colors of the blouse, and the seller interjected, saying: ‘This goes better with the girl’s skin complexion,’ I threw it at him quickly and we both left immediately.”

Another said: “I was shopping with my daughter in one of the markets, and nothing from my body showed. However, when the seller was giving me the skirt, he intentionally touched my finger with an insolent reason. I left quickly, crying.”

A third woman said: “I went with my husband to a store, and the seller began displaying clothes that expose the body, and he began to spread them in a very eye-catching way on the table. That made my husband and me very uncomfortable, and he pulled me back out.”

A girl might herself be the reason behind being harmed by going to the market alone or with a non-related man, beautifying herself, wearing tight clothes, having ornaments on



her dress, and wearing perfume, which would entice sinful people to follow her.

A vendor said: “A modest woman’s dress represents her, as for the immoral and sinful woman, she announces herself with her beautified clothing and perfume that fills the store when she enters. A young woman entered the store once, and she was asking about some stuff, then she began joking, laughing, and leaning back and forth. She leaned on one of the buyers, so I threw her out of the store.”

Another woman says: “Perhaps no one would believe me when I say that I love coming here, so that men follow me and address me with loving words which show their infatuation and lust!”

There are numerous examples of showing one’s charms in innovative ways, such as:

- **Embroidered dresses that have eye-catching images.**
- **Uncovering the face and other beautiful areas of the body.**
- **Using what is called “market makeup,” which focuses on beautifying the upper part of the face, so that the woman can wear a veil.**
- **Some women go out wearing perfume, although the Prophet, sallallaahu `alayhi wa sallam, said: “Any woman**



that wears perfume and passes by some people so that they smell her, she is a fornicating woman.”¹

- **Seclusion that might occur with the store owners.**

- **The Prophet, sallallaahu `alayhi wa sallam, said:** *“One of you should not be secluded with a woman, because Satan is the third.”²*
- **Allaah’s Messenger, sallallaahu `alayhi wa sallam, also said:** *“I did not leave behind any trial more harmful to men than women.”³ So, how can one combine the trial and the one being tried in one area?*

The obligation on men and women is that they must fear Allaah, and the woman must not mix with men, in obedience to the order of the Prophet, sallallaahu `alayhi wa sallam, when the men were mixing with women in the pathways, he said to the women: “Delay a little bit, and the middle of the pathways are not your right; you must maintain the sides of the pathways.” After that, the believing women would stick to the wall to the point that her dress would catch onto the wall due to how close she was to it.⁴

¹ Reported by An-Nasaa’i (5141) and Al-Albaani ruled it as acceptable in his book *Saheeh At-Targheeb wa At-Tarheeb* (2/216).

² Reported by Ahmad (1/18) and Shu`ayb Al-Arnaa’oot said: “The chain of narration is authentic.” It was also reported by Al-Bayhaqi in *Ash-Shu`ab* (4/374).

³ Reported by Muslim (2740).

⁴ Reported by Abu Daawood (5272) and Al-Albaani ruled it as acceptable in his book *As-Silsilah As-Saheehah* (2/536).



If these measures were taken at mosques, which are sacred areas of worship, where women and men are furthest away from having their desires aroused, then taking these measures at other times and in other places is even more important.

There is no doubt that when men and women are gathered in one place, are all congested with one another, and women uncovering in front of men are all prohibited matters, because those are means for trial and the arousal of desires. These things are means to falling into immorality and sin.

We must take means to avoid this mixing, such as:

- a. Moving the area of men away from that of women.
- b. Making a specific door for each gender.
- c. Using modern means of communication to deliver announcements, and so forth.

The person with a sound intellect does not say that we will place someone in layers of waves, then tell them that their clothes should not become wet. Also, a person with sound intellect does not say that we should place a person in the middle of a fire, then tell them to protect their body from the fire.

If we were to examine the issue of unveiling and women uncovering their faces in front of men, we would find that it has many corruptions, such as:



- The trial that occurs from seeing a woman's uncovered and adorned face, which is one of the biggest causes for evil and corruption.
- Women lose their shyness, and men are tested by her. If it is forbidden for a woman to uncover her face, then it is even more forbidden to uncover her chest, collar, shins, or forearms when shopping. Some women do not care what part of their body is uncovered, so you might find her raising her sleeves to take a piece, of cloth and her forearms become uncovered.

The harms of video game halls in the shopping complexes on children and teenagers:

Almost every shopping center has a hall with video games that have evil and bad effects on children. When those games are not present at the house, it becomes one of the most attractive things in these complexes.

The main games, such as racing games and fighting games, fill the eyes of the child with various scenes of blood, contusions, wounds, and fighting. These programs and games compete in providing the most amazing and realistic images. They fill the psyche of the children with violence, aggression, and desensitize them from the sight of blood. The game might be such that the child earns more points whenever they hit the car driver and take the car, run over someone walking, hit the police van, and they continue winning points so long as they continue running from the police.



Selling forbidden products:

Another type of contradiction of Islaam in commercial complexes is selling merchandise and products that are prohibited, such as those that have images and sculptures in some antique shops.

The Rulings of the Permanent Committee for Verdicts, states:

Selling and buying pictures of animate beings is impermissible. The Prophet, sallallaahu `alayhi wa sallam, is authentically reported to have stated: '*Allaah and His Messenger made illegal the trade of alcohol, dead animals, pigs and idols.*'¹

As for items engraved with pictures of animate beings, be they gold, silver or monetary coins, clothes or machines; if they are circulated among people with the purpose of being hung on walls or suchlike without serving a practical purpose, dealing in them will be prohibited. In fact, it is falls under the scope of the evidence prohibiting producing and making use of the pictures of animate beings. However, if the item engraved with such pictures is used for a practical purpose such as a cutting machine, a rug to be trodden on or a cushion to be leaned on or the like, it will be permissible. This is based on the Hadeeth authentically reported in the Two Saheeh (authentic) Books of Hadeeth (i.e. Al-Bukhaari and Muslim) on the authority

¹ Reported by Al-Bukhaari (2121) and Muslim (1581).



of `Aa'ishah, may Allaah be pleased with her, who said that she hung a curtain decorated with pictures (of animate beings) on a cupboard. The Prophet, sallallaahu `alayhi wa sallam, tore that curtain and she turned it into two cushions which remained in the house for the Prophet to sit on. According to the wording of Ahmad, she said: 'I tore it and made two cushions out of it.¹ I saw him leaning on one of them that had a picture.'²

As for selling gold rings and watches, The Permanent Committee for Verdicts has ruled that it is impermissible to sell rings specifically made for men, if they wear them.

The statement of those who have stores that they do not sell them to the Muslims does not justify their actions, especially in Muslim lands, since those therein must only have transactions in the manner allowed by the Islaamic legislation. This is similar to the excuse that some give in that they only sell alcohol to disbelievers, because gold rings are prohibited for men.³

Selling women's clothing that is forbidden:

One of the most prominent and widespread things that are sold but are prohibited are those clothes and dresses for women

¹ Reported by Ahmad (6/247).

² Reported by Muslim (2107), and refer to Fataawa Al-Lajnah Ad-Daa'imah (13/73-75).

³ Fataawa Al-Lajnah Ad-Daa'imah (13/68-69-73)



that conflict with Islaamic legislation, as well as clothing that uncovers or is short (that shows the stomach), or that have words on them that are prohibited, and might even be polytheistic.

The ruling on selling women's clothing:

Women's clothing as sold by merchants in their stores can be one of three types:

First: The seller knows or is mostly sure that the clothes they sell will be used in a lawful manner, and will not be used unlawfully. Selling the clothes, in this case, is lawful, and there is nothing wrong with it.

Second: The seller knows or is mostly sure that these clothes will be used in an unlawful manner, such as the woman wearing them and adorning herself with them in front of non-related men. Selling the clothes, in this case, is prohibited, due the verse when Allaah the Exalted Said (what means): *{And cooperate in righteousness and piety, but do not cooperate in sin and aggression.}* [QUR'AAN 5:2]

The clothes might also have a lawful and unlawful usage. However, when women wear Hijaab, or the law of the land is to make sure women wear Hijaab, that would prevent those women from using those clothes in a method that is not allowed, so, it is permissible to sell these products and clothing.



Third: The seller has doubts and uncertainty with regard to these clothing, and if they will be used lawfully or unlawfully, because the clothing can be used in both ways, and there is no evidence to show which of the two ways the clothes will be used, then in this case, there is nothing wrong with selling the clothes, because the origin of the ruling is that selling is allowed and is not prohibited, because Allaah the Exalted Said (what means): *{But Allaah has permitted trade and has forbidden interest.}* [QUR'AAN 2:275] The obligation is on the one who purchases these things to use them in a manner that Allaah the Exalted allowed, and it is impermissible for them to use these things in forbidden ways.

Female mannequins:

As for placing mannequins in store displays, then creating images and sculptures of animate beings has been prohibited in the authentic Ahaadeeth. As for models and mannequins that have the head removed, then it is no longer a forbidden image, and there is no problem with owning and benefitting from them, with the condition that they are not used in forbidden ways.

However, many stores place female mannequins in the shape of a female's body, and place clothes on them. Then, they are displayed in front of everyone, both men and women, in a public area and in a shopping complex that both sexes enter. There is no doubt that these mannequins are created in a very alluring way, in order to make the dress look attractive. This



has a negative effect that many young men and women suffer from.

One of the young men said: “These mannequins disgust me; at some times, and in some stores, I feel that I am walking through a group of naked women. I pass by these mannequins quickly in order to save myself.”

A young woman said: “I become extremely embarrassed when passing by areas that display women’s clothes, especially underclothes. I feel that there is a woman wearing her underclothes standing in front of me, in addition to that they conflict with our customs.”

An education researcher said: “The image, and especially the one with the body, has a clear effect on youth of both genders. Psychologists and educators have unanimously agreed that all pictures that show the physical charms of a woman have negative effects on the psyche of every young man and woman. It also removes shyness and modesty from people. They show the most intimate details of men and women which should only be shown in the bedroom. However, these things are made to appear before everyone.”



Legislative maxims for commercial advertisements ¹

- The advertisement should not harm others, because that leads to hatred, enmity, and envy among Muslims, and this is forbidden in legislation.
- The advertisement should not contain any interpolation or deception of people, because that would be consumption of the wealth of others by false means, and it is a cause for a person's blessings to be taken away. It is obligatory to be honest and clear, and the advertisement should be consistent with reality, without adding or subtracting anything.
- The advertisement should not feature anything prohibited, such as wine, gambling, lottery, and smoking.
- The advertisement should not lead to belittling anything from the fundamentals or etiquette of Islaam. It should also not belittle or mock Muslims.
- The advertisement should not consist of images of animate beings, such as humans, animals, or birds.
- It is impermissible to take a picture of a woman, or any part of her body, in the advertisement, because the body of the woman is entirely her private area. This method is a way of humiliating women, lowering their honor and respect, and it allures people to corruption and sin.

¹ Taken from Al-Hawaafiz At-Tijaariyyah At-Tasweeqiyah by Dr. Khaalid Al-Muslih (pg. 209).



- One should be honest in their advertisement, by talking about what the product or service is like in reality.
- The advertisement should not consist of anything that censures or belittle other products or services. It should also not harm them without due right, because the Prophet, *sallallaahu `alayhi wa sallam*, said: “*One of you does not believe until they love for their brother what they love for themselves.*¹” Also, the Prophet, *sallallaahu `alayhi wa sallam*, said: “*One must not harm themselves or others.*²

Rulings of promotional prizes (marketing incentives) ³

One of the important matters that the merchant and consumer must know is the issue of promotional prizes. This includes any act of the seller or producer in order to make the product known, urge people to buy it, and push people to acquire and own the product.

Merchants and people who have various products and services to sell use different means and ways of encouraging people and inciting them to buy their product and service, and have been

¹ Reported by Al-Bukhaari (13) and Muslim (45).

² Reported by Ibn Maajah (2340) and Al-Albaani ruled it as authentic in his book *Irwaa' Al-Ghaleel* (3/413).

³ Taken from *Al-Hawaafiz At-Tijaariyyah At-Tasweeqiyyah* by Dr. Khaalid Al-Muslih (pg. 61 and on).



doing so for a long time. Earlier, however, these means of creating incentives used to be limited and restricted.

With the advance of civilization and production, new machines were invented, there were new products, and the lives and economic activity of people evolved, based on the means and ways of the merchants in circulating and promoting their products and services.

Competition began between merchants and those selling products and services in trying to attract the biggest number of costumers.

This led them to innovate and advance their circulation methods, as well as the incentives that urge a person to buy. They created new means and methods in order to make the consumer and purchaser base wider.

It reached the point that markets, centers, and stores, both big and small, became overcrowded with various incentives to buying, as well as means to stimulate sales.

These incentives became a milestone of markets regardless of their activities and size. Every big and small market uses them, just as they have a considerable influence in making people buy or making them keep away from a product.

Incentives that make people buy are many, chiefly giving gifts, competitions, sales, announcements, advertisements, and warranties.



We shall speak about each of these in a summarized fashion:

Gifts: As in, what sellers and vendors give consumers, in terms of products or services, without anything in exchange. They do so as a bonus or to encourage one to buy their product. These gifts are of various types, such as when a seller gives a known gift to everyone who purchases a specific item.

Examples of this are:

- The owner of the product announces that whoever buys a particular product will get a free gift.
- Or they say whoever purchases this amount from a particular product earns a free gift.
- Or they say that whoever purchases items up to a particular price will earn a few gift.
- We find this in the stores in Saudi Arabia, where you buy a milk carton, and you get a free glass with it, or you buy a certain amount of cream, and there is a certain amount of honey comes with it as a gift.

This type of gifting is permissible.

If the gift is in just some of these products:

- For example, some producers and merchants place a gold, silver, or paper gift in their items and merchandise, in order to encourage people to buy.
- Or, the gift would be given to the person under the condition that they gather all the different parts of the



piece from a specific item. This is what some companies do, they place parts of a large sticker in individual items of the same type. Most of the time, these parts have a certain image, such as a car or phone.

This type of gifting is impermissible, for the following reasons:

- It is a type of gambling that Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, have forbidden. That is because the buyer spends wealth to buy an item that might have a monetary gift, so they would have won, and they might not, and in that case, they would have lost. Most of those who buy this type of item in this situation would be those who want the monetary gift, especially if it is very valuable. Their desire for the gift is no less than their desire for the item. However, in both cases, the buyer is either at loss or at gain, because not gaining the gift, in reality, is a loss.
- This type of gifting is a sale known as the Risk Sale in Islaamic finance. The buyer does not know what the contract will be completed on. Is it the item and the monetary gift, or just the item?
- This type of gifting makes many people buy what they do not need, out of trying to earn this gift. This is impermissible because it is deception of people, and is wastefulness, which is impermissible. It is a loss of wealth, which is impermissible to be wasted.



Another type of marketing incentive: Promotional competitions ¹

These are competitions to attract the buyers to a particular market or vendor. Or, they do it to circulate particular items or services with the goal of encouraging purchases. This is one of the most prominent ways of stimulating purchases. It is mostly used by merchants, because it has a strong effect on and attracts the consumers.

Many people are affected by the brilliance of these competitions, and begin to purchase in order to be the champion and win the prize.

As for these promotional competitions:

- Some of them require the competitors to do a particular action. They must either answer a cultural or general knowledge question, or they must answer questions about the item or company that wants to circulate these items.
- Some of them do not task the participants with doing anything. The organizers pass out cards that have numbers on them to those who wish to participate in the draw. Then, one of these cards is pulled at a particular and announced time, in order to mention who is the winner of the prize.

¹ For more knowledge refer to Al-Hawaafiz At-Tijaariyyah At-Tasweeqiyah by Dr. Khaalid Al-Muslih (pg. 127).



Due to the easy nature of this type of competition, it is very widespread and used in the markets.

The ruling regarding this type of competition:

If buying is not a condition in this competition, such as is seen in shopping complexes or markets, which make open competitions for everyone who visits or goes to a particular place, by giving out cards to the visitors of these stores, then afterwards they do a public draw in order to mention the winners, then this type is permissible.

The reason it is lawful is because the original ruling of all transactions is that they are lawful, and there is nothing to make it unlawful. Nothing in this transaction is injustice, usury, unlawful risk, deception, or deceit, and Allaah the Exalted knows best.

If buying is a condition to enter the competition: The people of knowledge have disputed whether it is allowed. Some have said it is absolutely prohibited, such as Shaykh Ibn Baaz¹ and others.

Others have said it is permissible, however, with conditions, such as Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, who said it is allowed with two conditions:

¹ Fataawa Islaamiyah (4/443).



First: The price of the item must remain the original price. Meaning, they did not raise the price due to the reward, because raising the price due to the prize or reward is gambling, and is impermissible. The reason is because the buyer spends more money in order to participate in the competition, and their outcome is either going to be a gain or a loss.

Second: A person must not buy the item in order to earn the prize. If they purchase only to earn the prize, without wanting anything from the item, then this is wastefulness of money.

We have heard that some people buy a carton of milk or yoghurt without wanting it, but they want to earn the prize. You find them purchasing the products and then throwing them away in the market or in a part of the house. This is impermissible, because it is a form of wasting money, and the Prophet, sallallaahu `alayhi wa sallam, forbade wasting money.¹

Another type of marketing incentive: Discounts²

This is what some merchants do in order to encourage people to buy from them or continue working with them. A discount is selling something at a lower price than it would usually be sold.

¹ Reported by Al-Bukhaari (1407); also, to see Shaykh Ibn `Uthaymeen's discussion of the topic, refer to Liqaa' Al-Baab Al-Maftooh.

² For more knowledge refer to Al-Hawaafiz At-Tijaariyyah At-Tasweeqiyah by Dr. Khaalid Al-Muslih (pg. 159).



The people of knowledge differ over this issue, but the majority said it is allowed. Other scholars, as in, the Maaliki scholars, say it is impermissible. The stronger view, however, is that it is permissible to sell it as a less price than market value, because sales and trades are built on consent.

As long as this type of discount does not lead to something forbidden, such as deceiving the buying, harming other sellers, and other forbidden intentions, because if it does, then it becomes forbidden as a way to close the doors to other evil.

As for discount cards that some companies offer to some individuals, where many large companies create discount cards to give a discount on their products and services, if they give them in return for a yearly or months price, because the discount that is given in the contract is known, both in amount and description. These types of cards can be one of two cases, either loss or gain, both of which stem from taking a risk. That is because one might not benefit from these discounts, so, they pay the card without anything in return.

Further, these cards deceive and extort people. Many of the discounts promised to those who have cards are imaginary, and are not real. However, if these discount cards give the consumers a reward for dealing with them, or an encouragement to deal with them, then this is permissible.



Another type of marketing incentive: Warranty¹

This is when the producer, or the one acting on their behalf, gives a guarantee that the item will not have any production or technical defects, and will work for a set period that both of them agree on. The result of this warranty is that the seller must fix any production or technical defects that occur to the item, or must replace it if the matter comes to it.

This type of warranty is fine, there is nothing wrong with it legally, because the origin of all transactions is that they are lawful, and because the seller made the condition of a warranty on themselves, in order to reassure the buyer that he is responsible for the quality and accuracy of their product and that it fulfills the needs of the consumer.

Advice for all those who frequent shopping complexes

First: Advice to the owners of the complexes:

Islaam urges people to engage in trade, and actually, the Prophet, sallallaahu `alayhi wa sallam, said that it is the best of earning, as in the Hadeeth of Raafî` ibn Khadeej, may Allaah be pleased with him, when it was said: "O Allaah's Messenger,

¹ For more knowledge refer to Al-Hawaafiz At-Tijaariyyah At-Tasweeqiyah by Dr. Khaalid Al-Muslih (pg. 267).



which type of earning is best?" He, sallallaahu `alayhi wa sallam, replied: "When a man works with his hand, and every lawful sale."¹

Also, we have the Muhaajir (Emigrant who migrated from Makkah to Madeenah) Companion, `Abd Ar-Rahmaan ibn `Awf, may Allaah be pleased with him, who was given the option to take half the money by his brother in faith, Sa`d ibn Ar-Rabi`i, may Allaah be pleased with him, but instead he said: "May Allaah bless your family and wealth; show me where the market is."²

Some things that we must advise the owners of these markets are:

- 1) Be keen on building mosques in the middle of these markets, which have a prayer area that can accommodate all those in the market. It is an obligation that everyone in the market must be made to hear the call to prayer. Someone who calls for prayer and leads the people in prayer should be specified, as well. It would be good if a short speech was given afterwards, or if some pamphlets are handed out, because the market is an area of heedlessness, and it needs those who will remind.**
- 2) Be keen on enjoining good and forbidding evil, and make matters easy for security, and help them**

¹ Reported by Ahmad in his book Al-Musnad(4/141) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb(2/141).

² Reported by Al-Bukhaari (3937).



with everything they need, in terms of an office and surveillance cameras, so that their action is not simply to see who is stealing and so forth, but rather, the obligation is to use them to preserve Islaamic etiquette and character.

3) Be aware of the owners of the stores, and make sure regarding their transactions. Find out if they are dealing in ways that are in accordance to or in contradiction to Islaamic legislation.

4) Encourage people who have Islaamic recording shops and bookstores to invest in these markets, even if by lowering their rent, so that the avenues of goodness are close to every shopper.

5) Prevent mixing as much as possible. Assign specific areas for men that are far from areas of women.

Second: Advice to those who own and work in stores:

1) Learn everything related to their business in terms of jurisprudential rulings.

It is appropriate for everyone who wishes to work in the market or engage in trade to have an understanding of the rulings of buying and selling. They should be aware of the lawful and the unlawful, so that their transaction is correct and far away from fraudulence and corruptness.

Our markets are filled with many Muslims who are unaware of those things, and they do not care about the difference



between lawful and unlawful. `Umar ibn Al-Khattaab, may Allaah be pleased with him, said: “None shall sell in our markets unless they have understanding of the religion.”¹

`Abd Ar-Rahmaan ibn Ya`qoob, may Allaah have mercy on him, said: “My father told me: ‘I used to sell clothing during the time of `Umar ibn Al-Khattaab, and `Umar had said: ‘A foreigner shall not sell in our markets, because they did not earn understanding of the religion, and are dishonest in the scales and measures.’”²

*'Ali ibn Abu Taalib, may Allaah be pleased with him, said that a man came to him and said: "O Commander of the Believers, I wish to engage in trade." 'Ali, may Allaah be pleased with him, said: "Earn understanding in the religion before trade, because those who engage in trade before earning understanding in the religion will be continuously engaged in usury, and will not be able to leave it."*³

Today, people have been tested in their markets by unscrupulous traders, ignoramuses among Muslims, and others such as non-Muslim sellers who do not know anything about the rulings of transactions in the religion of the Muslims. Even

¹ Reported by At-Tirmithi (487) and Al-Albaani ruled it as acceptable in his book *Saheeh At-Tirmithi* (487).

² Reported by Maalik in his book *Al-Muwatta'* (3/222).

³ *Al-Faqeeh wa Al-Mutafaqqih* (1/65).



if they do know, they would not care if it goes against their goal, which is to sell and earn money, regardless of how they earn it.

2) Coincide with Islaamic teachings.

Most of these shopping complexes in Muslim countries are tied to Western companies that are un-Islaamic and that make these shopping complexes display their products in a particular way, regardless if they conflict with our religion and values. So, those who are in charge of trade in those complexes must observe the religion of Allaah the Exalted in their trade and markets, and should know who sells therein and how they sell.

3) Fulfil pacts and contracts.

Allaah the Exalted Said (what means): {O you who have believed, fulfill [all] contracts.} [QUR'AAN 5:1] Allaah the Exalted also Said (what means): **{And fulfill the covenant of Allaah when you have taken it. [O believers], and do not break oaths after their confirmation while you have made Allaah over you, a witness. Indeed, Allaah knows what you do.}** [QUR'AAN 16:91] That is because deception, deceit, and not fulfilling pacts and contracts causes distrust to creep in between people, and results in evil effects that only Allaah the Exalted knows.

Due to the great stress Islaam lays on pacts and contracts, it has made obligatory that one take a witness in transactions, in order to safeguard the wealth of people. Allaah the Exalted



Said (what means): {*And take witnesses when you conclude a contract.*} [QUR'AAN 2:282]

One must also be honest and clear, and should not hide any faults in the item. The seller must clarify the fault in the item if they know it. As long as they know that the item has faults, it is legally binding on them to clarify them and say them.

The Prophet, sallallaahu `alayhi wa sallam, made that one of the means to earning blessings, as in the Hadeeth of Hakeem in Hizaam, may Allaah be pleased with him, who said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "*Both parties in the sales transaction have the choice to annul the transaction, as long as they have not parted from one another, or until they part from one another. If they are both honest and clear, they will both have blessings in their transaction, but if they hide [faults in the product] and lie, the blessings of their transaction will be erased and wiped out.*"¹

The Prophet, sallallaahu `alayhi wa sallam, also praised the honest merchant in their selling and buying. Abu Sa`eed, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "*The truthful and*

¹ Reported by Al-Bukhaari (1973) and Muslim (1532).



trustworthy merchant will be with the prophets, truthful ones, and martyrs.”¹

He, sallallaahu `alayhi wa sallam, also dispraised the treacherous, lying merchant, saying: “Merchants will be resurrected on the Day of Resurrection as insolent sinners, except those who fear Allaah, are righteous, and are honest.”²

4) Fulfilling weights and measures, and warning against falsifying them.

Allaah the Exalted prohibited the merchants and buyers from having a very blameworthy characteristic that was deeply rooted in the business transactions between people in Madeenah before the Messenger, sallallaahu `alayhi wa sallam, went there, and it is giving deficient measures in weights and measures.

Allaah the Exalted warned those who give deficient weights in the Qur'aan, and promised they would have a humiliating punishment, when He the Exalted Said (what means): {Woe to those who give less [than due]. Who, when they take a measure from people, take in full. But if they give by

¹ Reported by At-Tirmithi (1209) and Al-Albaani ruled it as authentic in his book *Saheeh At-Targheeb wa At-Tarheeb* (2/162).

² Reported by At-Tirmithi (1210) and he said that it is an authentic narration of the grade Hasan Saheeh. Al-Albaani also ruled it as authentic in his book *Saheeh At-Targheeb wa At-Tarheeb*(2/162).



measure or by weight to them, they cause loss. Do they not think that they will be resurrected For a tremendous Day - The Day when mankind will stand before the Lord of the worlds?} [QUR'AAN 83:1-6] The scholars have said it is a major sin to perform this act.

Allaah the Exalted also praised those who are honest in measures and scales, Saying (what means): *{And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.} [QUR'AAN 17:35]*

When Imaam Maalik, may Allaah have mercy on him, was asked about a man who places dirt to make the scale heavier, and replied: "I view that he is to be removed from the market [and not allowed to sell therein] as a punishment."¹ During our times, we can punish them by taking the sales licenses that have been given to them, or not renewing their business records or licenses.

5) Prevention of selling forbidden things.

These include unlawful musical instruments, alcohol, pictures of animate things, shameless tapes, pornography, and lottery tickets. They should also be cautious of various types of unlawful transactions, such as:

¹ Mawaahib Al-Jaleel (6/193).



Risk transaction: Such as selling something nonexistent or unknown, selling things that cannot be given to the buyer, and selling things that the buyer has not owned yet; these are all invalid sales, because they contain risk.

Selling before owning: Selling a product before owning or possessing it is impermissible, because the Prophet, sallallaahu `alayhi wa sallam, prohibited that items be sold at the time they are purchased until the merchant takes it into their possession. Therefore, one must possess the product first then they can sell it.

Cheating: It is to make the product look better in a deceiving manner, so as to show it as fault-free when in reality, it has faults.

Fraud: Meaning, to hide the fault of the product.

Selling over their brother: The way to do so is that a buyer and seller both come to a conclusion and agreement as to the price of an item, then they write a contract, but a third party comes and presents a cheaper price to the buyer of the same item.

6) Beware of selling anything that is disputed, such as products that are stolen or usurped.

Allaah the Exalted Said (what means): {O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allaah is to you ever



Merciful.} [QUR'AAN 4:29] Islaam is good, and only loves good earnings.

7) Kindness in buying and selling.

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "May Allaah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans."¹ Al-Hasan, may Allaah have mercy on him, said: "Those in the markets have no good in them; I have been informed that one of them refuses to sell to their brother if they have one Dirham below the asking price."²

8) Do not be lenient in conversing with women.

Beware of flirtation, softness in speech, and engaging in flattery of women. These are all from the actions and adornments of Satan, so beware of them.

9) Charity.

Qays ibn Abu Gharzah, may Allaah be pleased with him, said: "The Prophet, sallallaahu `alayhi wa sallam, came to us while we were in the market, and said: 'This market is mixed with errors and lies, so mix it with some charity.'"³

¹ Reported by Al-Bukhaari (1970).

² Shu'ab Al-Eemaan by Al-Bayhaqi (7/442).

³ Reported by An-Nasaa'i (3808) and Al-Albaani ruled it as authentic in his book Saheeh An-Nasaa'i (8/371).



Third: Advice for security guards:

Security guards have a very big responsibility, and we give them the following advice:

- 1) They should be sincere in their actions, and the low pay should not be a cause to misuse the trust that was given to them.**
- 2) They should cooperate with authorities, such as the police, in preserving the honor of the Muslims.**
- 3) The security guard should be a role-model to their coworker and those shopping by keeping far away from all areas of doubt, and by lowering the gaze.**

Fourth: Advice for the callers to Allaah, and those good people who enjoin good and forbid evil:

These are the virtuous people who protect virtue. They protect the fortress and safety. Due to our love for them, we give them the following advice:

- 1) You must be patient and seek reward with Allaah, because what you do is an action that pleases the Lord of the heavens and earth. There are many trials that did not occur due to your bringing to life the obligation of enjoining good in a good way, and forbidding evil without doing anything evil in trying to do so. Allaah the Exalted Said (what means):**
 - {You are the best nation produced [as an example] for mankind. You enjoin what is



right and forbid what is wrong and believe in Allaah.} [QUR'AAN 3:110]

• {And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.} [QUR'AAN 3:104]

2) Be keen on doing the actions that you are entrusted with which makes your record clear before Allaah the Exalted, and do so with wisdom and insight.

3) Don't be ashamed to apologize for mistakes or any deficiency when doing your job. Put efforts into changing what you can and what you are able to reach.

4) Give out beneficial Islaamic pamphlets and tapes to those who frequent these stores, including men and women.

5) Be keen on making kiosks for Da`wah in markets and shopping complexes, in order to sell beneficial Islaamic tapes and publications to everyone.

6) Open the door for women to participate in creating action plans and Da`wah activities.

7) Speak courteously and softly, while maintaining a smile and kindness, because that is the key to reaching the hearts of those you are calling.

8) Give good admonishment and make people fearful of the punishment of Allaah the Exalted while also telling them of His rewards.



- 9)** Clarify the evidence and proof to those who contradict you, and engage in intellectual and rational discussion with them.
- 10)** Give gifts for Da`wah.
- 11)** Place a list of topics that must be spoken in the prayer areas of the markets and shopping complexes, and so forth.
- 12)** Plant a feeling of Da`wah of enjoining good and forbidding evil in the sellers of gold and female clothing. Make the means of Da`wah available to them so that they can give them as gifts to women, along with the article they are buying.
- 13)** Be kind to the young men that frequent these complexes. Try to gain their confidence and advise them to do good. Give them gifts in the form of Islaamic books, tapes, or pamphlets that urge people to do good and be upright, but do not drive them away.
- 14)** Be wise and sharp when reprimanding against evil things, or working in removing or limiting it. Be quick to tell those in charge in these complexes of the obvious dispraised action that they are unable to remove or reprimand.
- 15)** Put efforts into making the market an area of Da`wah, that would occur when righteous people cooperate with those who own the complexes in hiring pious young men who perform Da`wah activities in the market. This will encourage people of goodness and true buyers. That would bring



about a type of gain for those who own the markets, and they would also get rewarded if they have the intention to prevent or lessen evil.

A successful Da`wah model: There are some women students who wished to advise other women who go out beautified. So, they made small envelopes that had beautiful eye-catching drawings, and they wrote on them: “Because we love you!” It had a very big effect on many women going back to wearing Islaamic clothing.

Fourth: Advice to males who frequent the markets and shops:

- 1) Ideally, the Muslim should only go to these stores if they need to.**
- 2) Shopping complexes have the same rulings as roads and pathways. Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “*Beware of sitting in the pathways.*” They said: “We have no choice, they are our sittings where we discuss and talk.” He, sallallaahu `alayhi wa sallam, said: “*If you refuse anything but to sit there, then give the path its right.*” They said: “What is the right of the path?” He, sallallaahu `alayhi wa sallam, said: “*Lowering the gaze, keeping harm away from others, responding to greetings of peace, ordering good, and***



*forbidding evil.*¹ So, those sitting there must have the etiquette of the pathways that the Prophet, sallallaahu `alayhi wa sallam, tells us of in this Hadeeth.

3) Continuously remember Allaah the Exalted, because markets are areas where many are heedless with regard to the remembrance of Allaah. Ibn `Abbaas, may Allaah be pleased with him, said: “You may find a man walking in the markets, but their names have been mentioned among those who are to die soon.”²

4) Mention the supplication for entering the market. It is recommended for those who enter the market to buy, sell, or just see, to say the supplication mentioned by the Messenger, sallallaahu `alayhi wa sallam, and say: “There is no deity worthy of worship besides Allaah, alone, and without any partners. To Him belong kingship and praise, He brings life and takes life, and He is alive but never dies. In His Hand is goodness, and He is able to do all things [La Ilaaha Illallaahu Wahdahu la Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu, Yuhyi wa Yumeetu wa Huwa Hayyun la Yamoot, Biyadihi al-Khayru wa Huwa `ala Kulli Shay'in

¹ Reported by Al-Bukhaari (2333) and Muslim (2121).

² Reported by Al-Haakim (2/487) and he said: “It has an authentic chain of narration, but Al-Bukhaari and Muslim did not report it.” Ath-Thahabi, may Allaah have mercy on him, concurred.



*Qadeer].*¹ We can also say verses that call to remembrance of Allaah in general and at all times and places, except areas wherein it is impermissible to mentioned Allaah's Name, such as bathrooms, and so forth.

5) Abandoning disputes and stubbornness. `Abdullaah ibn `Amr ibn Al-'Aas, may Allaah be pleased with him, narrates the characteristic of the Prophet, sallallaahu `alayhi wa sallam, as: "Not harsh or hard-hearted, and not loud in markets."² At-Teebi, may Allaah have mercy on him, said: "Meaning, he was gentle with an honored soul. He did not raise his voice at people due to his bad manners, and did not constantly shout at them in the market. He was gentle and kind with them."³ In our times, there are so many raised voices, anger, altercations, and disputes in the markets. Some of them would even spill the blood of their Muslim brother just because of a word they said, or because they raised their voices.

6) Giving greetings of peace. That is because greetings of peace increase love and a feeling of closeness. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu

¹ Reported by At-Tirmithi (3428) and Al-Albaani ruled it as acceptable in Saheeh At-Targheeb wa At-Tarheeb(2/142). Other scholars ruled it as weak, such as Ibn Al-Qayyim, may Allaah have mercy on him, Mulla `Ali Qaari, may Allaah have mercy on him, and Al-'Ajlooni, may Allaah have mercy on him.

² Reported by Al-Bukhaari (2018).

³ Murqaat Al-Mafaateeh(16/418).



`alayhi wa sallam, said: "You will not enter Paradise until you believe, and you will not believe until you earn mutual love. Shall I not tell you of something that if you do it, you will earn mutual love? Spread greetings of peace among each other."¹

7) Not harming Muslims. Abu Moosa, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "If one of you passes by our mosque or market and has an arrow, they should hold the iron-tip of the arrow, so that it does not harm any Muslims."² One can use an analogy from this on all weapons, especially during these times wherein there are many different weapons, and people often carry them, along the real danger they present, especially in crowds.

8) Lowering the gaze. Allaah the Exalted has made the eye the mirror of the heart. If the slave lowers their gaze, the heart lowers its desires and urges. If the slave allows his gaze to roam, the heart allows its desires and urges to roam. Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "Allaah has written on each child of Aadam their share of fornication, and they will do it, without any doubt. The eye commits fornication, and the way it does

¹ Reported by Muslim (54).

² Reported by Al-Bukhaari (6664) and Muslim (2615).



so is through vision. The tongue commits fornication, and the way it does so is through speaking. The soul wishes and desires, but the private areas confirm or falsify it.¹ So, he, **sallallaahu `alayhi wa sallam, began with fornication of the eyes, because it is the root of fornication of the hand, foot, heart, and private areas.** Allaah the Exalted Said (what means): {Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allaah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts.} [QUR'AAN 24:30-31] It is known that the market is the most beloved place to human and Jinn devils. Therefore, a person must lower their gaze and must not look at what Allaah the Exalted forbade them from looking at. They must protect themselves when entering the market through the remembrances mentioned in Islaamic legislation. During our times women have increasingly started going out of their homes and into the markets, and since pictures of women are hung on the entrances of the markets and public areas, it is obligatory to lower the gaze and ward off harm. Jareer ibn `Abdullaah, may Allaah be pleased with him, said: "I asked Allaah's Messenger,

¹ Reported by Al-Bukhaari (5889) and Muslim (2657).



sallallaahu `alayhi wa sallam, about the accidental look, and he ordered me to turn my face away when that occurs.”¹ Buraydah, may Allaah be pleased with him, said that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said to `Ali, may Allaah be pleased with him: “O `Ali, do not follow an accidental look with an intentional look, because you are pardoned for the first look, not the second.”²

9) Preserving the honor of the Muslims. Beware of being those who are thieves of honor, as in, those human wolves that go about the markets in order to provoke, harm, and backbite Muslim girls. Do not forget that defamation of honor is one of the greatest transgressions that Allaah the Exalted has given a specified penalty for in this life, and the one that does it has a punishment waiting for them in the hereafter. It is like a debt on the record of those who engage in it; they must pay for it and be punished for it. This is excluding those who repent, turn to Allaah, and who affected by the Mercy of the Most Merciful. We say to such a person who has been tested with this sickness what the Prophet, sallallaahu `alayhi wa sallam, said to that young man when he came and asked to be given permission to

¹ Reported by Muslim (2159).

² Reported by Abu Daawood (2149) At-Tirmithi (2777) and Al-Haakim in his book Al-Mustadrak, wherein he stated: “This is an authentic narration according to the conditions stipulated by Muslim, but neither he nor Al-Bukhaari reported it.” Ath-Thahabi concurred (2/212). Also, Al-Albaani ruled it as acceptable in his book Saheeh At-Targheeb wa At-Tarheeb(2/189).



engage in fornication: "Would you be pleased that someone commits this act with your mother?" The young man said: "No." He, sallallaahu `alayhi wa sallam, replied: "Would you be pleased if someone commits this act with your daughter, or sister, or maternal or paternal aunt?"¹

10) Calling to Allaah. Here is the story of a mute caller in the market: There was an upright young man, but he was mute. He did not belittle himself or say that he has an excuse. Rather, he was very keen on serving his religion according to his abilities. He took a monthly portion from his already small salary that he would take as a recompense for his work as a typist and used it to buy Da`wah tapes and educational booklets. Then, he began going about in the markets and to the vendors, and whenever he saw a reprehensible action or contradiction to Islaam, he would take a tape that was appropriate for that situation, and gave it to the one performing it, with a beautiful smile. He would point to the paper on his chest, because he would keep a paper there when going around, where it was written: "Sorry, I cannot speak." Someone asked him after following up with his Da`wah work: "Have you seen any response or result?" The young man wrote: "Yes, I entered a

¹ Reported by Ahmad (5/256) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1/645).



store, and it was filled with reprehensible actions. I advised the seller through a tape that I had which cost me only 2 Riyals, then left. After some months, I went back, and I forgot that I had gone in earlier. When I entered, the seller received me with a smiling face, hugged me, and began kissing my head. I was amazed and I gestured with my hands: ‘Who are you; maybe you are looking for someone else?’ He said: ‘No, I am looking for you. Are you not the one that gave me this tape?’ Then, he took the tape out. So, I wrote down: ‘Yes.’ He said: ‘My brother, we did not know anything about Islaam besides the name. We used to engage in all sorts of reprehensible actions. However, when we listened to this tape, by the grace of Allaah, He guided us to the path that we were ignorant of. So, we abandoned what we were doing, and rectified our relationship with Allaah. So, may Allaah reward you on our behalf with the best of rewards.’ One of the good ideas is to use Bluetooth in calling to Allaah and spreading beneficial and useful clips.

11) Not being extravagant in purchasing and accumulating items in the house. The shopper must be sensible and have the ability to resist the alluring things that urge them to purchase what they do not need. There are some food products that are almost expired, as well, so one must make sure the item is still good, especially canned products. Many people are convinced that since a particular product is more



expensive, then it is better, and this is a misconception.

12) Shopping should not result in wasting time, because a person will be accounted for their time on the Day of Resurrection. Ibn Mas`ood, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "The feet of a slave will not move until they are asked about their life and how they spent it, their knowledge and how they used it, their wealth, how they earned and spent it, and their body and how they used it."¹

13) The Muslim must not be bedazzled by the equipment, decorations, and items that are displayed. The Muslim is not sad due to the Dunya or loss of any of its enjoyments. They are busied with the reward of the Hereafter, and only take from the worldly life what helps them in reaching their intent in the Hereafter. Allaah the Exalted Said (what means): {And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous} [QUR'AAN 3:133] Allaah the Exalted also Said when describing his pious slaves (what means): {It is those who hasten to good deeds, and they outstrip [others] therein.} [QUR'AAN 23:61] Allaah the Exalted Said

¹ Reported by At-Tirmithi (2417) and he said: "It is of an acceptably authentic grade."



(what means): {So race to [all that is] good.}

[QUR'AAN 5:48] Al-Hasan, may Allaah have mercy on him, said: "Whoever races you in your religion, then race them, but whoever races you in your worldly life, then throw it on their chest."¹

Sixth: Advice to women who frequent the markets and shop:

1) She should have the character of shyness and modesty. She should fear Allaah the Exalted during all times and places. She should accord this Hadeeth its grave importance, when Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "There are two types of people of Hellfire that I have no seen: a group that have whips similar to the tails of cows, and they hit people with them, and women who are dressed, but naked, they invite to evil and they are inclined to it. Their heads are similar to the humps of camels. They will not enter Paradise and will not smell its scent, while its scent is heard from the distance of such-and-such."²

2) The woman should not constantly go out of her home. She should stay at home and worry about caring for her children, safeguarding her prayers,

¹ Ihyaa' `Uloom Ad-Deen (3/207).

² Reported by Muslim (2128).



obeying her husband, fasting Ramadhaan, and guarding her tongue except in goodness. If she does these things, she will enter Paradise, by the permission of her Lord. However, if the woman has some genuine need to go out, and there is no one to take care of it for her, she can go out as long as she maintains Islaamic etiquettes, such as:

- a. She should wear complete Hijaab as mentioned by legislation.**
- b. She should go out without beautifying herself with adornments or perfume. Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "Do not prevent the female slaves of Allaah the Exalted from going to the mosques of Allaah. They should go out while untidy and without wearing any perfume."¹**
- c. She should go to the market with her male relative.**
- d. The woman should not speak with the salesmen if possible; rather her male relative should. If she must, her voice should be serious, and must not be soft. She should avoid constantly speaking about the origin of the product,**

¹ Reported by Abu Daawood (565) and Ad-Daarimi (1248) and Al-Albaani ruled it as authentic in his book Irwaa' Al-Ghaleel (2/293). Also, Al-Bukhaari (858) and Muslim (442) both reported it without the phrase: "*They should go out while untidy and without wearing any perfume.*"



benefit, its loss, and so forth, because Allaah the Exalted Said (what means): {O wives of the Prophet, you are not like anyone among women. If you fear Allaah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.} [QUR'AAN 33:32]

- e. She should avoid bargaining with the seller, unless it is a necessity, such as if the price is over the top. She should do so with modesty and dignity. Her guardian should be the one doing that, though.
- f. She should not continuously ask for various products to be given to her and removed from the display, while her intention is not to buy, but rather, just to pass and waste the time. This makes the seller angry and he might harm her with his speech.
- g. She should be careful when giving him the money to not touch his hand. She should beware of a man measuring a bracelet or ring for her.
- h. She should be keen on keeping an appropriate distance between herself and the seller. She should not give him the chance to get close to her more than is appropriate.
- i. She should not enter a store where the owner is not present. It is better that she does not enter



a store where she would be the only customer, especially if the store is big and has many workers.

- j. She should beware of any man touching her when she enters the market or store that is filled with shoppers. She should be keen on not standing in the pathway and going off to the side when checking the items, because maybe someone passing would bump into her.
- k. If she finds that the seller is being too soft in speech or has bad manners, she should act in a way that is appropriate, without creating a scene or drawing attention to herself. She should leave calmly and should not buy from that seller in order to censure him and others like him.
- l. She should continuously make sure her Hijaab is fixed, and should not be negligent with regard to her Hijaab in crowds during sales.
- m. She should beware of removing her clothes in clothing stores or at the tailor with the intention of trying on the clothes or for measurement, because this is impermissible. She should agree with the buyer that she will test the clothes at home, if there is a need to do so.
- n. She should beware of being lenient or negligent with regard to how some young girls dress, with the excuse that they are just young.



- o. She should not go out without the permission of her guardian.**
- p. She should say the supplication of leaving the home.**
- q. She should be aware of Allaah the Exalted when walking and moving. She should keep away from anything that creates trials or draws attention.**
- r. If the store is a perfume store, she should be careful that none of the fumes touch her.**

Seventh: Advice for guardians:

The greatest of responsibilities is on the necks of guardians. `Abdullaah ibn `Amr reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: "*It is enough of a sin for a man to neglect those whom he cares for.*"¹ Allaah the Exalted Said (what means): {O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones} [QUR'AAN 66:6]

That is why we advise the guardians to be keen, take care, and not allow women to go to the markets and jostle and mix with men, unless there is an absolute need where she must be present. The human wolves, rather, the Satanic dogs that are hovering in the markets wait anxiously for that lost prey that

¹ Reported by Abu Daawood (1692) and Al-Albaani ruled it as acceptable in his book Saheeh At-Targheeb wa At-Tarheeb(2/203).



has no protector, caretaker, or anyone to protect her, so that they can snap at her covering and modesty with their destructive claws and canines. `Abdullaah ibn Mas`ood reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Beware of the commotion of markets."*¹

It is a shame to see a Muslim man walking with his wife or sister whose body is slightly uncovered and is wearing shameless clothing, speaking with amazing gracelessness to the vendors, exchanging looks and enticing laughs with a group of lustful men who tour or sell in the markets. Despite this, the male relative who is with her does not do what he must to protect her and keep her safe.

Has his protective zeal died out to this degree, has his manhood been lowered to that extent, and has he lost his backbone to reach to this abominable weakness? `Ali, may Allaah be pleased with him, said: "Do you not have jealousy that your women go out to be crowded with non-believers in the markets?"²

Eighth: General advice for all shoppers:

- 1) They should time their shopping so as to avoid peak times, such as the weekend or nights of Ramadhaan.**

¹ Reported by Muslim (432).

² Reported by Ahmad (1/133) and Al-Arba'oot ruled its chain of narration to be weak.



They should choose the time they wish to spend in the market, so that time does not fly.

- 2) Do not shop while you are angry or irritated, because if you do, you will usually buy things that you do not need.**
- 3) Specify the exact things that the family needs, and keep away from some expensive products and replace them with other products that have similar nutrients.**
- 4) Keep away from fruit and vegetables at the beginning and end of the seasons and buy them when they are at their peak.**
- 5) Follow the principle of purchasing something when you need it, not purchasing when you want it. Determine what it is that you really need.**
- 6) Create a list of all required items before going to the market, and stick to it. There are two benefits for this:**
 - a. These needs are prone to being forgotten, and writing them down helps remembering those items.**
 - b. It saves time.**
- 7) Every woman should shop alone and not in the company of friends, because competition, boasting, and copying plays a role in increasing one's purchases, and in buying items that are not important.**
- 8) Be sure to purchase all your needs in one shopping trip, to save energy, time, and money.**
- 9) Pick the market that has all or most of what you need.**

Women-only markets

Their importance:



In previous eras, women had more modesty, mixed with men less, and went out of their homes less. Today, however, since people are so engrossed in the Dunya, the need for women to go to the market has increased. Every day there is a new model and unique design of women's products, to the point that the issue of women and shopping has become the problem of every household. If there were women-only markets, that would no doubt please everyone with a sound intellect.

The magnitude of the difficulty and problem of mixed markets:
The problems faced by women in markets are daily problems. The efforts and attempts of raising awareness and surveillance by the police have not fixed these problems, even if they did lessen them. A woman said: "The thing that bothered me the most was that the seller would take everything I needed that I was going to purchase and raise it in front of other shoppers to see its price, and this is embarrassing."

Some sellers have no restraint and are not pleased with only selling, but they must admire the piece of clothing or lipstick that is bought, and might even say: "It goes well with your color," or: "This piece is going to be great on you!"

There is no doubt that a woman will find benefits and ease that she does not find in public markets, because these markets would take care of her specific needs. In these markets the woman would deal with a female workforce at the level of buying, selling, and management. These markets would give the woman complete freedom in buying things that are specific



to her, such as underclothes, and so forth. She would be far away from those sellers who violate her privacy and modesty. It would enable her to choose the size and color, and even measure articles of clothing without any hesitation.

Tips to avoid embarrassment:

In order to avoid embarrassment, women resort to a number of different strategies. One of them said: "I ask the salesman for something that I do not want, and when he is busy with what I asked for, I take the underclothes that I want, and so forth, and place them in a bag. When he returns, he finds me at the register paying for what I took."

A seller said: "So that I do not embarrass the woman, I bring her the type of clothing and leave her choose what she wants. When at the register, I do not remove the items from the bag; rather, I suffice with looking at the paper that has the price on it."

That is why we say that women-only markets are something that are a must. In fact, Thailand has recently opened a new women-only market, Abu Dhabi has opened an all-women market, and in Saudi Arabia, it is something widespread. Even in Tel Aviv, an all-woman shopping center selling women's clothing, cosmetics, and household products has been opened, and it prevents men from entering if they are above ten years



of age. Jewish women are happy with the idea because it keeps them from mixing with men. So, will we not take heed?¹

There must be a female police force, even in all-female markets:

The actions of some women and their inappropriate dressing habits, the use of camera phones and Bluetooth, requires the presence of a female police force in order to prevent forbidden behavior.

One must hold fast to religious principles in these markets. We may demand all-women markets, but with certain principles; some of these all-women markets have also turned into areas of distraction for the men in front of these markets. They have turned into areas of meeting with young women. There are some very disgusting images of young women and their clothing that ruins their shyness. Some women cover their face with a virtual veil of makeup. So, women must fear Allaah the Exalted in the way they dress, and we seek help from Allaah the Exalted.

Some rules for these markets are as follows:

- 1) Righteous women should supervise these stores.**
- 2) Women that go in with cameras and cellphones should be supervised and watched.**
- 3) There should be a police car outside in order to make sure everything remains upright; they should**

¹ http://news.bbc.co.uk/hi/arabic/middle_east_news/newsid_4926000/4926322.stm



be outside the market. Heedless young men should be kept far away from areas specific to women.

The condition of the pious predecessors in the markets

Allaah the Exalted has informed that His Messenger, **sallallaahu `alayhi wa sallam**, and the other prophets used to walk in the markets, when He the Exalted Said (what means):

{*And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?*} [QUR'AAN 25:7]

He the Exalted also Said (what means): {*And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.*} [QUR'AAN 25:20]

He the Exalted also spoke of the righteous, in saying that their trade did not busy them away from remembrance of Allaah and prayers. He the Exalted Said (what means): {*Men whom neither commerce nor sale distracts from the remembrance of Allaah and performance of prayer and giving of Zakaah.*

They fear a Day in which the hearts and eyes will [fearfully] turn about.} [QUR'AAN 24:37] **Saalim ibn `Abdullaah**, may Allaah have mercy on him, looked at a group of people in the market, and then, they got up and left for



prayer. He said: “**Those are the people that Allaah the Exalted mentioned in His Book when He Said (what means): {Men whom neither commerce nor sale distracts from the remembrance of Allaah}** [QUR’AAN 24:37]”¹

Abu Ad-Dardaa’, may Allaah be pleased with him, said: “The best seclusion area for a Muslim is their home, where they can safeguard their vision and private areas. Beware of markets, because they cause people to engage in nonsense and it is a distraction.”²

Regarding Allaah’s Statement (what means): {Men whom neither commerce nor sale distracts from the remembrance of Allaah} [QUR’AAN 24:37] **Ibraaheem An-Nakha`i,** may Allaah have mercy on him, said: “They are people of the tribes in the markets, when prayer time enters, nothing else busies them.”³

`Abdullaah, the son of Imaam Ahmad, may Allaah have mercy on him, said: “My father was the most patient person in wake of solitude. No one would see him, unless it would be in the mosque, attending a funeral, or visiting someone sick. He would hate walking in the markets.”⁴ **Ibn Abu Huthayl,** may Allaah have mercy on him, said: “Allaah the Exalted loves to be

¹ Tafseer At-Tabari (19/192).

² Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan(7/379) and Hannaad ibn As-Sari in his book Az-Zuhd (2/582).

³ Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (3/76).

⁴ Reported by Abu Nu`aym in his book Al-Hilyah(9/184) and Sifat As-Safwah(2/348).



remembered in the markets, because there is much noise and heedlessness. I go to the market for the sole purpose of remembering Allaah the Exalted.”¹

At-Tufayl ibn Ubayy ibn Ka`b, may Allaah have mercy on him, reported that he used to go to `Abdullaah ibn `Umar, may Allaah be pleased with him, and go in the morning with him to the market. He said: “When we would go to the market, `Abdullaah ibn `Umar would not pass by any seller of inexpensive or expensive items, poor person, or anyone in general except that he would give them greetings of peace. So, I went to `Abdullaah ibn `Umar one day, and he asked to follow me to the market. I said: ‘What will you do in the market, while you do not sell, do not ask about items, you do not offer anything for sale, and do not sit in any gatherings of the market? Let us remain here and speak, instead.’ `Abdullaah said to me: ‘O one with the belly, we go there to give greetings of peace to those whom we meet.’”²

Abu `Amr An-Nadabi, may Allaah have mercy on him, said: “I went out with Ibn `Umar one day to the market, and every time he passed by a young or old person, he would give greetings of peace. He passed by a blind person and said greetings to him, but he did not respond, so he was told that the man was blind.”³ It is reported that `Abdullaah ibn Mas`ood, may Allaah

¹ Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (1/412).

² Reported by Al-Bukhaari in Al-Adab Al-Mufrad (1/348) and Al-Albaani ruled it as authentic in his book Saheeh Al-Adab Al-Mufrad (1/395).

³ Reported by `Abd Ar-Razzaaq (10/386).



be pleased with him, would stand at the helm of the market and say: “O Allaah, I ask you for the good of it and those in it, and seek refuge from the evil of it and those in it.”¹

Salmaan, may Allaah be pleased with him, said: “The market is the ovary and place where Satan deposits his eggs. If you are able to be the first to enter, and not last to leave, then do so.”²

Maytham, may Allaah be pleased with him, a Companion of the Prophet, sallallaahu `alayhi wa sallam, said: “I was told that the angel goes with their flag with the first one to go to the mosque. They remain with that person until they go home, and they enter their home with them. Also, Satan goes with his flag with the first one to go to the market, and would remain with them until they go home, and they would take that flag into the home.”³

Al-Hasan, may Allaah have mercy on him, said: “Whoever remembers Allaah the Exalted in the market, they have the reward of all of the Faseeh and A`jami things therein.” Al-Mubaarak, may Allaah have mercy on him, said: “The Faseeh

¹ Reported by At-Tabaraani in his book Al-Mu'jam Al-Kabeer(9/181) and Al-Haythami, may Allaah have mercy on him, said: “The narrators are those present in the Saheeh books, besides Sulaym ibn Hanthalah, and he is trustworthy.” Majma` Az-Zawaaid (10/89).

² Reported by Ibn Abu Shaybah (8/181).

³ Reported by Ibn Abu `Aasim in Al-Aahaad wa Al-Mathaani (5/183) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb(1/101).



refers to humans, and the A`jami refers to livestock.”¹ Ath-Thawri, may Allaah have mercy on him, said: “Mansoor used to say to one of the old folks in his area: ‘Do you have any need from the market? Do you need anything, because I want to go to the market?’”²

Humayd ibn Hilaal, may Allaah have mercy on him, said: “The similitude of the one who remembers Allaah in the market is that of a green tree among dead trees.”³ Moosa ibn Al-Mugheerah, may Allaah have mercy on him, said: “I saw Muhammad ibn Seereen enter the market in the middle of the day while saying Allaahu Akbar (Allaah is the greatest), Subhaan Allaah (transcendent is Allaah), and remembering Allaah the Exalted. A man said to him: ‘O Abu Bakr [are you remembering Allaah] during this time?’ He said: ‘This is a time of heedlessness.’”⁴

Maalik ibn Deenaar, may Allaah have mercy on him, used to say: “The market increases wealth while doing away with religion.”⁵ Ibn Abu `Adiyy, may Allaah have mercy on him, said: “Daawood ibn Abu Hind came to us and said: ‘O young men, I will tell you, perhaps some of you benefit from what I say. When I was a young boy, I used to go to the market, but when I would go home, I would make myself remember Allaah

¹ Reported by Al-Bayhaqi in Ash-Shu`ab (1/412).

² Reported by Al-Bayhaqi in his book Shu`ab Al-Eemaan (6/128).

³ Reported by Abu Nu`aym in Al-Hilyah(2/252).

⁴ Reported in Hilyat Al-Awliyaa' (2/272).

⁵ Reported in Hilyat Al-Awliyaa' (2/385).



the Exalted up until such-and-such area. When I would reach that area, I would do the same until another area, until I would reach my home.”¹

Ibn Shawthab, may Allaah have mercy on him, said: “I saw Al-Hajjaaj ibn Faraafisah standing at the market at the fruit seller. I said: ‘What are you doing here?’ He said: ‘I am looking at these fruits whose season is limited and whose supply ends.’”² Jareer, may Allaah have mercy on him, said: “Abu Haazim used to pass by some fruits and desire them, but would say: ‘Our meeting is in Paradise.’”³

`Abdullaah ibn Bishr, may Allaah have mercy on him, said: “Taawoos Al-Yamaani used to have two paths to the mosque. The first was through the market and the other was through another way. He would alternate days in taking these two routes. When he would pass through the market and would see grilled and roasted heads of lamb, he would not sleep that night.”⁴

Is-haaq ibn Khalaf, may Allaah have mercy on him, said: “When `Amr ibn Qays Al-Mala'i would look at the people in the market, he would cry and say: ‘How distracted and heedless are

¹ Reported in Hilyat Al-Awliyaa' (3/93).

² Reported in Hilyat Al-Awliyaa' (3/108).

³ Reported in Hilyat Al-Awliyaa' (3/246).

⁴ Reported in Hilyat Al-Awliyaa' (4/4).



these people regarding what has been prepared for the [in the Hereafter]!”¹

They used to trade in order to give charity:

Shaqeeq ibn Abu Mas`ood Al-Ansaari, may Allaah be pleased with him, said: “Allaah’s Messenger, sallallaahu `alayhi wa sallam, used to order that people give charity, so one of us would exert themselves to earn one Mudd (special measure of wheat or dates, etc.,) to give in charity; while today one of us may have one hundred thousand.” It was as if he was indirectly saying that about himself.² He, may Allaah be pleased with him, also said: “Allaah’s Messenger, sallallaahu `alayhi wa sallam, used to order us to give charity, but one of us would not find anything to give. So, they would go to the market and carry items on their back and bring a Mudd to give to Allaah’s Messenger, sallallaahu `alayhi wa sallam. I know of a man who has a hundred thousand, while that day, he did not even have one Dirham.”³

When he said: “One of us would exert themselves to earn one Mudd,” meaning, their wages, which they would give in charity. When he said: “While today one of us may have one hundred thousand,” he is referring to what was the case during the time of the Prophet, sallallaahu `alayhi wa sallam, in terms of lack of

¹ Reported in Hilyat Al-Awliya’ (5/102).

² Reported by Al-Bukhaari (4392).

³ Reported by An-Nasaa’i (2528) and Al-Albaani ruled it as authentic in his book Saheeh An-Nasaa’i (6/173).



wealth, and to what happened after his death, when they increased in wealth, due to the number of conquests. Along with that, they used to, in the first era, give charity with what they had, even if they struggled, but those whom he is referring to in the latter era were contrary to that.¹

Hisbah (enjoining good and forbidding evil) in the market

A Muhtasib is someone whom the Islaamic ruler or his deputy appoint to care for the issues of the ruled people, find about their affairs and benefits, check the situations and dealings in the markets, account for their scales and cheating, and punish them according to what their crime deserves.² Those who used to attend the well-known market during the pre-Islaamic era of ignorance known as `Ukaath would choose a judge whom they would call ‘the judge of the market’ in order to judge between them in the disputes that occurred with them when in the market.

Ibn Al-Qayyim, may Allaah have mercy on him, said: “The one in charge of enjoining good and forbidding evil should order the people to perform Jumu`ah prayers, congregational prayers, maintaining the trust, honesty, and sincerity in statement and action. Also, they should prevent treachery, cheating in the scales, and cheating in production and selling.

¹ Fat-h Al-Baari (3/284).

² Al-Mawsoo`ah Al-Fiqhiyyah (2/970).



They should check the scales and the manufacture of the products.”¹

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu `alayhi wa sallam, passed by a heap of grain, and placed his hand in the grain. At that, his hand became wet, and he said: “What is this, O owner of the grain?” The man said: “Rain fell on it.” He, sallallaahu `alayhi wa sallam, said: “You should place it on top, so that the people can see it; whoever cheats is not one of me.”²

Ibn `Umar, may Allaah be pleased with him, said: “I saw the people buy foodstuff randomly (i.e. blindly without measuring it) in the lifetime of Allaah’s Apostle and they were punished (by beating), if they tried to sell it before carrying it to their own houses.”³

Ibn Hajar, may Allaah have mercy on him, said: “The benefit from this is that it is permissible to punish those who go against the religious order. Corrupt contracts should be handled with a beating. It also shows the legality of placing someone to perform the obligation of enjoining good and forbidding evil. The hitting that has been mentioned is held to mean those who contradict the order after they know of it.”⁴

¹ At-Turuq Al-Hukmiyyah (pg. 349-350)

² Reported by Muslim (102).

³ Reported by Al-Bukhaari (2030) and Muslim (1527).

⁴ Fat-h Al-Baari (12/179).



The Prophet, sallallaahu `alayhi wa sallam, used to use Sa`eed ibn Sa`eed ibn Al-Aas, may Allaah be pleased with him, after conquering Makkah to be charged with overseeing the market of Makkah.¹ Also, As-Saa`ib ibn Yazeed, may Allaah have mercy on him, used to work for `Umar ibn Al-Khattaab, may Allaah be pleased with him, in overseeing the market of Madeenah, along with `Abdullaah ibn `Utbah ibn Mas`ood, may Allaah have mercy on him.²

Zaathaan, may Allaah have mercy on him, said: “Ali used to go to the market, give greetings of peace, and say: ‘O merchants! Beware of constantly giving oaths in selling, because it expends the product and extinguishes blessings.’”³ Maymoon ibn Mahraan, may Allaah have mercy on him, said: “In Madeenah, when the caller to prayer would call to prayer on Friday, they would call in the markets, saying: ‘Selling is now prohibited, selling is now prohibited.’”⁴

Ibn Al-Haajj, may Allaah have mercy on him, mentioned in his book Al-Madkhal, while reporting from his teacher, Abu Muhammad that he met someone who was enjoining good and forbidding evil in the markets walking at Maghrib time. He would pass by every store and ask the owner regarding the

¹ Al-Istee`aab(2/621).

² Al-Istee`aab(2/576).

³ Reported by Ibn Abu Shaybah (5/260).

⁴ Reported by Ibn Abu Shaybah (2/43).



rulings that they needed when selling their item, how usury could possibly be incorporated in it, and how they can protect from it. If they answered, they would be allowed to keep and remain in the store. If they were ignorant of anything, they would take them from the store. He used to say: "We cannot allow you to remain in the markets of the Muslims, allowing people to consume usury or things that are impermissible."¹

A similar story is what Yahya ibn `Umar, may Allaah have mercy on him, mentioned in his book Ahkaam As-Sooq (rulings of the market), when he said: "The ruler who seeks justice must be aware and look into the markets of those under his rule. He should order the most trustworthy person they know of in their city to continuously check the market and check all their scales and measuring tools.

If they find that any of them have changed anything in them, they should punish them according to the gravity of their action and how it infringed on the rights of the ruler. Then, they should remove them from the market until they see repentance and turning to goodness. If the ruler does so, I hope that he will be free of sin, and that those he rules will become better, if Allaah the Exalted Wills."²

Should the woman who beautifies herself be advised?

¹ Al-Madkhal(1/228).

² Ahkaam As-Sooq.



Ideally, the person who should advise, order, and remind her should be her male or female relatives. As for non-related men performing this action while she is in the state of beautifying herself, then some people of knowledge have given a dispensation therein, if there is no fear of temptation. They should know that if some say these words of advice, they must be according to Islaamic principles and etiquettes, so that there is no temptation. As for people who order good and forbid evil [officially and as appointed by the state], they are charged with doing this action.

Conclusion

Whatever has been mentioned is a reminder to those who have a sentient heart and who listen while being heedful. Whatever you read that has goodness, truth, and correctness, tell others of it, as your firm belief, and as an excuse before Allaah the Exalted. Also, any mistake or shortcoming in it should be corrected according to the Book of Allaah the Exalted, the Sunnah of His Messenger, sallallaahu `alayhi wa sallam, and the guidance of our pious predecessors.

I ask Allaah the Exalted to grant me, you, and every male and female Muslim piety and righteousness, and actions that please Him. We ask Allaah the Exalted to make our livelihoods blessed, forgive our mistakes, and our transgressions in our affairs. We seek refuge in Allaah from His favors ever parting from us, decline in good health, sudden punishment, and all



forms of His wrath. Our last supplication is all praise is due to Allaah, the Lord of all that exists. May Allaah the Exalted send peace and blessings on His Slave and Messenger, Muhammad, and on all of his family and Companions.

